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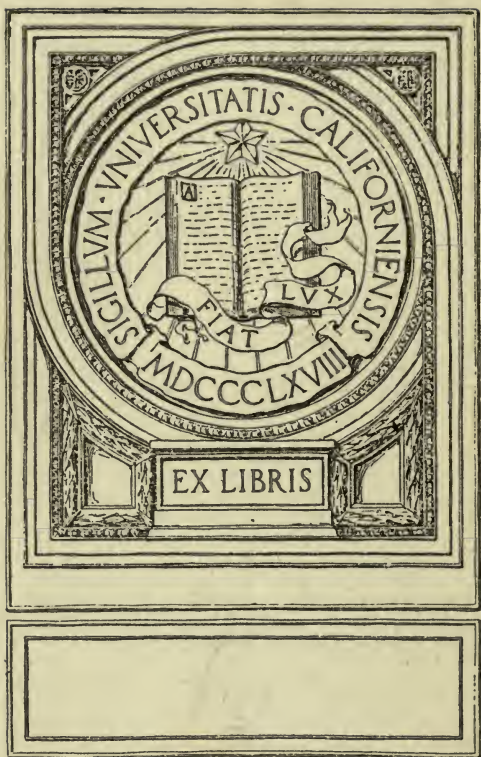


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ATHETIC PHILOSOPHY

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G. E. TARNER





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SOME REMARKS
ON THE
AXIOMS AND POSTULATES
OF
ATHETIC PHILOSOPHY

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SOME REMARKS
ON THE
AXIOMS AND POSTULATES
OF
ATHETIC PHILOSOPHY
WITH THE AXIOMS AND POSTULATES AS
ORIGINALLY PUBLISHED, 1916

BY
GEORGE EDWARD TARNER

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INTRODUCTION

(TO FIRST PUBLICATION OF THE AXIOMS
AND POSTULATES)

THAT form of Philosophy which aims at the advancement of knowledge by the distinction of its incommensurable provinces, thereby to avoid their possible confusion or perhaps negation, and to which the writer has ventured to suggest the name of Athetic¹ (as distinguished from Synthetic) and of which a primary basis is the incommensurability of certain Psychic and Cosmic provinces, has its general groundwork indicated in twelve Axioms and six Postulates, which being, more or less, mutually dependent on or arising out of each other, are placed together instead of in two separate divisions.

This Philosophy is proposed with a practical, rather than with an abstract or theoretical view; which latter may be

¹ Putting apart—separating—distinguishing between. For an example of a subject, as influenced by this Philosophy, see Appendix A.

urged as objections against some previous systems: incommensurability, as here understood, being proposed as reconciling apparently conflicting provinces.

The fact of incommensurability in relation to provinces of different essence, was suggested by the writer in a small paper in 1882, but not published till 1904 as an Appendix to a small work in which the suggestion was thrown out that "the solution of many psychic and cosmic questions is possibly more likely to be found in the direction of incommensurability than in a rigid synthetical method¹."

This Philosophy may be viewed as a reaction from the disproportionate prominence at present accorded to the provinces of Physical science in comparison with the rest; and, among other objects, aims at inducing an equal consideration of all provinces; or, as one of its Axioms puts it—No one Psychic or Cosmic province should be considered independently of the rest, and without regard to their reciprocal influence on each other; all possibly being equally

¹ "Modern Philosophers and The 'Per Quem.'" London: Elliot Stock, 1904.

important in the general scheme of all things¹.

April 1916.

Note. The following Remarks are submitted by the writer with the view of affording some further insight and information regarding the meaning and aims of Athetic Philosophy, beyond the bare words of its Axioms and Postulates; and for this purpose, a short notice is given of each of them in succession, which he hopes may possibly be found useful.

If it be objected that the greater number of the Axioms and Postulates relate to God; it may be replied, that definite ideas regarding Him may considerably influence our conception, and thence consideration, of the various Provinces of the Universe, Psychic and Cosmic.

¹ Axiom 11.

ERRATUM

p. 13 line 4 from foot, *for Orientations read Orientalisms*

SOME REMARKS ON THE AXIOMS AND POSTULATES OF ATHETIC PHILOSOPHY

The Axioms and Postulates are annexed in the same order as originally published in 1916, and being mutually influenced, are not placed in separate divisions.

Axiom 1.

God is the original Creator of all Existence, spiritual and material, and so the Origin and Disposer of all the Sciences inherent in or arising out of the Universe, known or unknown to us on this Planet.

This Axiom states a fact, irrespective of period, at the back of all epochs, Astronomical and Geological, and of all hypotheses as to subsequent events and developments, either in our Planet, or in the Physical Universe at large.

Whether the relation of Time to this fact is within the capacity of the human mind to fathom, or of Chronology to express, becomes immaterial; as do also questions of mode or procedure; such

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as, whether the whole Physical Universe, with its countless systems, was created and these launched on their courses all together at the same time; or otherwise: but, in any case, we are brought back to the statement in the Epistle to the Hebrews¹ "Every house is builded by some man," for if it be self-constructed, we are confronted, in its spontaneous collection and adaptation of materials, by a greater miracle than its being the work of a formative intelligence; and so must assent to the conclusion "He who built all things is God²."

His Spiritual Creations and their conditions, immeasurably transcending human comprehension, can only be regarded in silence.

The latter part of the Axiom, comes as a natural corollary to its opening statement.

¹ Hebrews iii. 4.

² No notice need be taken here of the fantastic attempts that have been made to account for the Cosmos as the result of spontaneous or fortuitous self-creation: somewhat akin to the "Vortices" of Descartes; but apparently without his God as a *primum mobile*.

Axiom 2.

As God in Creation impressed Laws and regular order on the Universe, so it is within His competence to interfere in these Laws and regularity: or He would not be God.

God, in His original creation of the material Universe, having chosen to make its solid components spheroidal, and at long distances apart, and also movable, gave them what we call a diurnal rotation, and in the case of our Planetary System, and probably by analogy, to others, an orbital motion through space on fixed routes, stabilized by the mutual influence of mass, making regular periods in Time and Space; and having imposed these Laws, it is only reasonable to recognize His ability to interfere with and modify them; although no such intervention, on any large scale, may be known to have occurred in any period within our Chronology.

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Axiom 3.

The view that God should theoretically be tied-down to any uniform course or mode of action in order to square the Cosmos, as seen by us, with some uniform system of Philosophy or Physics, cannot be entertained.

As, for example, the theory of Evolution, pure and simple; which would appear with some Biologists and Physiologists, to account for the being, as well as all the phases and conditions of the Universe.

It may here be noticed that at the meeting of the British Association in 1914 (Dr Bateson, President) Darwin was spoken of as a "vanishing authority," and that it is now being recognized that Life had its origin, not from one, but from several centres.

Those of us who hold that the inspired Text, when rightly understood¹, can

¹ As, for instance, realizing that with God there is no relative duration—"be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8)—the term "day," as used in the opening chapters of Genesis, stands as equivalent to "period" of our time. It may

neither contradict physical facts, nor be contradicted by them—being by the same Author—will note this; and not be inclined quietly to sit down to an unqualified acceptance of every dictum or conclusion of the scientific observer, however eminent; remembering that through the progress of investigation, and new data, what is accepted by one generation may be questioned by a second and possibly rejected by a third.

Postulate 1.

It should be recognized that Physically, since the creation of its Matter¹ "in the beginning," the world has not arrived at its present condition by some hard-and-fast process of Evolution, or of Deposits,

also be observed that in the Bible, as often with us at the present time, words are used expressive of appearance, rather than of actual or scientific fact: and it may be held, as only reasonable, that, with the development of Western science in these later days, a correspondingly developed, yet inherent, interpretation of the written Word, duly recognizing Anthropomorphic idioms and Orientations, should be adopted.

¹ "Matter" is here used in its widest sense, including what forms the space between the Planets and Systems.

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or of Creation properly so called; but each may have its appointed share in the result, in accordance with "the counsel of God's own will"¹: and by analogy this may apply to the whole Physical Universe.

This Postulate proceeds on the assumption that God, being the original Creator, relegated the future development of the physical Universe to secondary causes—the working-out of His laws—but reserving a general superintendence, undefinable by us; just as in another and distinct Province—the Theological—He left the spread of Christianity mainly to human agency as soon as it became adequate—miracles ceasing with their requirement—there being no "waste" in the Divine energy. These Physical secondary causes may reasonably be considered as likely to be among such as are obvious, or have been discovered by scientific investigation; though possibly there may be others undiscovered and not even suspected; and so, in a due, though far less absolute a manner than has been assumed; and recognizing Life to have arisen from several centres;

¹ Ephesians i. 11.

certain theories of Evolution and of Geology, etc. may go to represent, in their measure, actual processes towards present Cosmic conditions.

Axiom 4.

A certain structural and functional correspondence is common to the higher forms of living organisms: but the fact of such organisms being designed after some one general type does not necessitate their being produced from a common stock¹.

It will be seen that this Axiom also guards against the unconditional acceptance of Evolution; and challenges the view that a fundamentally diverse and higher form of organic life, though agreeing in general type of design, would be spontaneously developed, through a series or otherwise, from a distinctly lower one.

¹ In regard to some recent Geological discoveries, the possibility should be admitted that the palæolithic and neolithic "man" were not "men" in the sense we understand the term, but intermediate groups of advanced initiative, between the *simia* and the *homo* proper; and that at a certain epoch, the true "man," with his distinctive attributes of immortality and responsibility, occupied the prepared earth.

Postulate 2.

It should be recognized that certain existences and provinces, spiritual and material, are of diverse and distinct essence, and therefore incommensurable by us: and this incommensurability of Psychic and Cosmic provinces forms a primary basis of Athetic Philosophy.

This Postulate brings us to one of the main principles of Athetic Philosophy, namely Incommensurability. By this is meant the want of a common measure (as it were) or relation between Provinces, Psychic or Cosmic, of distinctly different essence or being; that is, the Spiritual (the Moral allied) and the Material: and it may be regarded as one of the aims of this Philosophy (in accordance with the name "Athetic") to endeavour clearly to define and distinguish between such Provinces, with the view of simplifying and giving greater accuracy to their consideration; and so contribute to the general advancement of Knowledge¹.

¹ Thereby tending to counteract what is called "confusion of thought."

Axiom 5.

The establishment of the Resurrection of Christ¹ renders all philosophical speculations, Psychic or Cosmic, inconsistent with it nugatory.

This Axiom speaks for itself, and requires no comment. Its insertion at this point is a test as to what Systems may, in the light of this historical event, be regarded as admissible, as having reality; and what may not.

It may here be observed that in these remarks, the first and principal science, the science of God—Theology—is regarded as an equally accredited science with those physically demonstrable²; and

¹ A most awkward factor in relation to any merely secular system of Philosophy or Physics.

² Axiom 9. "Conclusively accredited occurrences and phenomena, though not demonstrable physically, are entitled to be considered equally with those physically demonstrable."

With all respect for Charters granted, the title of "University" can hardly in strictness be accorded to institutions where this first and principal science (Theology) through excuses of "unsectarianism," "toleration," etc., is not recognized: though Professors of Trades and Professions—the application of principles to

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that the credentials of Christianity are irrefragable; specially based, as it is, on the immovable foundation of the authenticity and authorship of the four Holy Gospels, with the rest of the New Testament: its Divine Founder—"God manifest in the flesh"—having habitually and publicly shown complete dominion and control over the forces and matter of the material world, in a manner only consistent with His being their Creator and Disposer; as well as, on particular occasions, an equal control over life and death and the unseen world: to mention one only of those "infallible proofs" culminating in His Resurrection, and derived from it.

Theology is the one science that answers Job's question—all-important to the dwellers in this economy—"Man giveth up the ghost—and where is he¹?"

practice—are multiplied: e.g. Engineering in various branches; Brewing (Birm.), Dyeing (Leeds).

¹ Job xiv. 10.

Axiom 6.

In the present conditions under which we live, incommensurability permanently marks distinct provinces: but the slight insight afforded by the Lord's Body after His Resurrection, when, as a "spiritual body," it ceased to be subject to those Cosmic laws we are acquainted with, suggests that definite incommensurability may not prevail under different conditions of existence; but this referring to a future economy, our proposition of incommensurability is practically constant under present conditions.

This Axiom should be read in connection with the preceding one. The historical event therein mentioned, marking, as it were, the starting-point of such affinity as is indicated in the Axiom. The affinity here recognized, though to be realized in a future economy, is represented in this stage by the inherent, though dormant, capacity of the dead—and may be, dispersed—"natural body," to respond, like the chrysalis in Entomology, at the ordained time, to the summons for its restitution as a "spiritual

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body¹," whether delayed for millions of years or at whatever period, is immaterial in the general Scheme of all things; in which the Psychic, as well as the Cosmic Provinces must alike be recognized and reckoned with.

Axiom 7.

It can properly be said that there is no commensurability, or relative proportion between the moral and the physical. And if it be suggested that our Planet, being so infinitesimally small a part of the material Universe, the conduct and affairs of its inhabitants cannot be supposed to claim the space in God's mind as exhibited in His Holy Word, it can reasonably be held that with Him, space or dimension, equally with duration, has not the same value it

¹ In this connection, the words of Job are the oldest, and perhaps the clearest Prophecy of the Resurrection of the dead, in association with the Lord's appearing. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27).

has with us ; and so that it might not be absurd to suppose that the utmost extent of the Universe and the space across the facet of a fly's eye may with Him be of equal value: and this consideration should reassure us that both in morals and physics, small and great, near and remote, as we see them, are equally the objects of His knowledge and care¹.

The example of incommensurability given in this Axiom (namely between the Moral and Physical) does not preclude the possibility of morality, or the want of it, affecting the physical health, etc. in individuals ; or as putting its stamp (as it were) on the outward man ; what it affirms is, their want of common measure through being of different essence, and therefore without relative proportion ; and the reference, in illustration of such proportion (or want of it), is included in the Axiom itself, as the most convenient place, instead of being relegated to a foot-note.

¹ In other words it would appear that with God there is no "scale," as we understand it.

Postulate 3.

It should be admitted that with God there is a competence for simultaneous dealing with all existences; and the apprehension of this competence for simultaneousness makes it understandable that God can deal with His creatures individually; as if there were no others in the Universe but Himself and the person He is dealing with.

This Postulate naturally follows-up the previous Axiom; extending the fact of God's knowledge and care to their practical application to each individual sentient member, as well as Physical Province, of the Universe. And in the light of God's simultaneous dealing with His creatures individually, we are brought to form some estimate of the immense value of peoples' Souls in God's sight¹ (though in secular life, their value to the community may appear relative or defective) since it required no less than the Son of God's coming down from heaven to bear all the accumulated mis-

¹ Matt. xvi. 26: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

deeds of these souls individually to the end of time, and to die for them, "the just for the unjust," in order to give them the means of escaping from the results of evil; which for His own reasons, unknown to us in this economy, and on which we can have no opinion, God has permitted temporarily to invade this Planet.

Postulate 4.

It may be assumed that the aspect God has chosen to present towards us on this Planet may be quite different from those aspects He may choose to present towards the inhabitants of other worlds in our Solar or other Systems comprised in the physical Universe, and that it is within His competence to present His special aspect towards each to all worlds simultaneously; which presupposes that the conditions of their inhabitants may vary from our own¹.

This Postulate proceeds on the assumption that, by analogy of our Planet,

¹ "Aspect" is here used as a general term to denote the manifestation of God's mind towards us, including His dealings by providence and grace.

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the innumerable others, presumably forming similar Systems to our Solar one, belonging to the great Stellar "Suns" or "fixed Stars," are also inhabited by intelligent beings; particularly as we observe utility, and no "waste" throughout what we can see or know of our portion of the Physical Universe; and would infer that God's "aspect" towards them varies with their different conditions in their respective worlds.

Postulate 5.

The possibility should also be admitted that existences of diverse essence and belonging to different provinces may occupy the same space simultaneously without commingling or obstruction: and this may render certain things intelligible which otherwise would be inexplicable; such, for instance, as the agency of Angels in the material Universe.

This Postulate, stating a general proposition, continues our notice of the Psychic, as distinguished from the Cosmic, but on an infinitely lower level; referring to created intelligences of different essence to ourselves with dif-

ferent capacities and powers—the Holy Angels, whose existence and activities are known to us through Revelation, both by the Personal “Word” (Λόγος) and by the Written “Word,” Holy Scripture: and in instancing the agency of Angels as explicable by acceptance of the proposition in the Postulate, a typical example is afforded of intelligent existences of diversity of essence from humanity harmoniously co-existing and operating in the general scheme of all things¹.

Axiom 8.

We are obliged to represent spiritual existences anthropomorphically, because in this economy we cannot know of any other form by which to give them expression; and conversely God, to enable us to form ideas of Him, does the same in His Word.

This Axiom is self-evident, and requires no remark, beyond noticing that to the human mind, as now constituted, Form—

¹ As an example of how two incommensurables may occupy the same space at the same time, see Appendix B.

human, or related to it—seems inseparable from the idea of an actual person; and it would appear that under another condition of existence, some form of simulacrum, proper to the individual (however modified), would be necessary for identification by other individuals also existing under the same conditions.

Axiom 9.

Conclusively accredited occurrences and phenomena, though not demonstrable physically, are entitled to be considered equally with those physically demonstrable.

This Axiom claims for properly corroborated Historical facts, and facts vouched-for by reliable testimony, as on an equality of evidence and proof with such facts as can be proved by being made the subjects of material or scientific investigation; or, in other words, which can be accepted by a reasoned mental assent, as distinguished from an assent forced on us through the senses.

Axiom 10.

No independent Psychic or Cosmic provinces can contradict each other: and if apparently conflicting, may be reconciled through incommensurability.

This Axiom brings us to a consideration of that aim of Athetic Philosophy which is "the advancement of Knowledge by the distinction of its incommensurable Provinces¹." And here it may at once be said that the true object of Knowledge is its application to practical requirements, or, as Bacon held, for the good of Mankind: therefore it may be claimed that such methods or systems that aim at clearness and simplification and the avoiding confusion, by distinguishing between separate departments or subjects of Knowledge, may not be altogether void of utility.

The Axiom recognizes by the term "independent" Psychic or Cosmic Provinces, that they, and it may be added, the sciences corresponding or proper to them, may, in some cases, outwardly appear irrespective or conflicting; but when viewed as parts of an harmonious

¹ See Introduction.

whole, as is the Universe, the state of difference of essence between the different component parts or Provinces, which we have called incommensurability, while distinguishing between them, will discover no contradiction of intention or actual antagonism; and they will be found, on scrutiny, to be acting as complementary of each other.

Axiom 11.

No one Psychic or Cosmic province should be considered independently of the rest, and without regard to their reciprocal influence on each other; all possibly being of equal importance in the general scheme of all things¹.

¹ This will tend to counteract "onesidedness" of treatment with respect to other provinces at different periods. At the present time the Physical has the preponderance of attention, leading to onesidedness or bias in that direction. Regarding this "onesidedness"—a possible result of too restricted or concentrated consideration of any one Province or Science; where a specialist or student, through any experience, forms a suspicion of such growing upon him, a course of mental counter-exercise by taking up some distinctly diverse subject, might be a salutary corrective.

This Axiom deals with a principal object of Athetic Philosophy, namely, its universal bearing and application to the circle of the Sciences, here contemplated as applying both to the Natural—the Provinces of the Physical Universe—the Cosmic, considered through the Sciences proper to each: and to the Supernatural or Spiritual—the Psychic; considered through Theology and the Moral Sciences—of absolutely different essence and beyond and above the Cosmic—where the subject of Revelation; or altogether unknown to us in present conditions.

In the case of a System, as here proposed, which contemplates the inclusion of the several Provinces of the Universe with their proper Sciences (as Mathematics and Chemistry to the Physical) without attempting to dogmatize on any; the most fundamental change of view regarding some department of the Physical Universe, through progress of investigation or further data, will be a matter indifferent to the System, as such; to which the investigators and professors of the several sciences stand in the relation of Departmental Specialists; and their

modifications, where tending towards greater accuracy, will be welcomed in a System where correctness is the object.

The Axiom, in inculcating the avoidance of too restricted consideration of any one Province, advances the view of their equal importance in the general scheme of all things, with their mutual influence, as justifying an aim of Athletic Philosophy, namely, the equal consideration of all Provinces (not of course necessarily by any one observer) and so to assist in arriving at more correct conclusions regarding the Universe at large.

Postulate 6.

It should be recognized that finality, both in available data and in cosmic observation and consequent deduction, is practically unattainable.

This Postulate may be illustrated by reference to the ever-widening discoveries of Astronomical Science, which appear only to be bounded, as to observation, by the capacities of the telescope. New data continue to be discovered or afforded from age to age; sometimes at long intervals apart; then again more

frequently. Take the case of the new Historical data supplied by the Assyriological discoveries of Sayce, and the Egyptian of Flinders Petrie, which have so immensely antedated our knowledge of Historical periods. Again, the vast age of the processes disclosed by Geological investigation, is another case in point: and it must be remembered that the conclusions of Science are always liable to modification through the acquisition of further data: while of systems of Philosophy it has been well said "There is no finality in philosophy. It is essentially a progression, mostly by antagonism and negation, in which each successive thinker denies something which his predecessors had affirmed, or affirms something which his successors will deny. A complete explanation of the universe and of the mind of man implies a complete knowledge of both, and as this has never been attained, it is inevitable that each successive age, standing on the shoulders of its predecessor, should reject as inadequate the synthesis which satisfied the latter¹."

¹ The *Times* Literary Supplement, April 22, 1904, Herbert Spencer's Autobiography.

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With regard to Philosophic conclusions and systems, often of a speculative and subjective type, new data concerning such, may (and have) affected their deductions and stability; similarly to their effect on some previously accepted views of Science.

Axiom 12.

As regards speculation per se, no such thing as pure "thought" can be had in this world; because the profoundest thinkers can only think through their brains; which are machines of more or less relative and variable suitability¹.

This axiom concludes the series with a caution as to the nature and limitations of the medium through which all thought must pass under existing conditions. We can imagine a disembodied mind thinking without the intermediary of a brain; and, in that case, the thought might be the actual mirror or expression of that mind's idea; but as soon as we admit the passage of this thought-idea through some medium (necessary in this economy)

¹ And so admitting of endless variety and degrees of colouring.

and that medium a "more or less relative and variable" one, we come to the plain statement of the Axiom, namely that pure or uncoloured "thought" does not exist under present conditions.

In this view, Kant, when he undertook his "Critic of pure Reason," would be unable properly to perceive what "pure" reason was, or accurately to consider his perception of it.

It is not presumed here to suggest that the human brain is not, as a machine, perfectly adapted for its purpose, like the other bodily organs; what the Axiom affirms is, that (quite unconsciously to the individual) it is open to functional variations of action; which may be due to temperament, health, and various external causes and circumstances inseparable from present conditions of existence.

CONCERNING THE GENERAL
SCHEME OF ALL THINGS

In the Introduction to these Remarks, attention was drawn to the statement in the 11th Axiom as to the possibility of an equal importance in the general scheme of all things, of all its component Provinces; with the view of inducing (as far as within human cognizance and capacity) an equal consideration of each.

As included in this General Scheme must be regarded all Creations—Psychic and Cosmic—the material Universe and regions external to and independent of it, with such existences as inhabit them: for as the Physical Universe must have bounds somewhere, it were not unreasonable to infer the possibility that even greater Creations may exist, outside and beyond it, of an essence altogether different from our own; a possible location of Heaven, or what is known as “the unseen world¹.”

¹ Opposed to the view of a Heaven external to the Physical Universe is that of its being comprised within its boundaries; only distin-

In this connection, Angels and their agency may be mentioned¹. Invisible (except on few and very important occasions) intangible, of diverse essence from our own, and therefore incommensurable by us, and constantly pervading the guished and separated from it by a difference of nature or essence.

See report in the *Times*, 10th May, 1918, of a sermon by the Very Rev. Dr Inge, Dean of St Paul's, preached there on Ascension Day, 9th May, 1918, where this passage occurs, "Christ has passed into the invisible world, which is very near us and around us and among us. His presence is different from what it was ; but it is not the less real." And the *Evening Standard* report adds "That region was Heaven, a region separated from earth not by tracts of space but by difference of nature."

¹ Postulate 5. The words of Spenser may not inaptly be quoted here—

"How oft do they their silver bowers leave,
To come to succour us that succour want ;
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant:
They for us fight, they watch and duly ward,
And their bright squadrons round about us
plant,
And all for love, and nothing for reward :
O why should heavenly God to man have such
regard!"

material Universe in their agency and ministries; justifying the view of their ability to communicate occurrences here to the denizens of another economy¹: thus completing the circle of connection between the Psychic and Cosmic Provinces of the Universe at large, and the unity of the General Scheme, comprehending all existence external to the Original Creator.

¹ With further reference to the agency of Angels in the material Universe, although it is properly said in the 22nd Article of Religion, Book of Common Prayer, that "invocation of Saints is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God" (as attributing to them powers we have no information they possess, as ubiquity, etc.) and are not informed therein that they can hear us where they are; yet it is quite reasonable to infer that Angels, in their "ministry" in the material Universe, to which they are "sent forth," know what is going on here, and the circumstances of those living to whom they may "minister"; and that they may tell the heavenly inhabitants (or "saints") who may have been "accounted worthy to obtain that world" (Luke xx. 35) as to those they left behind here; and so we may believe that the "saints" may pray for us in Heaven; not of course by reason of

Meanwhile the General Scheme of All Things serenely pursues its ordained course ; a perennial attraction and incentive to the study of its several Provinces through their respective Sciences by investigators and exponents with their various theories and calculations, and differing conclusions, from age to age: the Scheme proceeding (as far as within our observation) under natural laws, which are seen to work-out inexorably; whereby the Cosmos might almost appear to be controlled by a blind Destiny; until

any merit of their own ; and as Heaven is "a change of condition, but not a change of character" (as it has been tersely described*) may continue to do so there, as they have previously done when here.

It may rightly be said that the Church of England possesses in the Book of Common Prayer, as it now stands (1921) untampered with, the best defence against evils and errors arising from Superstition on the one hand and Materialism on the other. The subject of Angels in several relations has been ably treated in an original way by the late Rev. Henry Latham, M.A., formerly Master of Trinity Hall, in "A Service of Angels." Deighton, Bell & Co., Cambridge, 1894.

* Late Rev. C. I. Phipps Eyre, M.A., formerly Rector of St Marylebone, London.

it is realized, through the Inspired Word of Revelation, that these laws, affecting the Physical Universe, form but a section of that Universal Law, governing all Creations—visible and invisible—of which Hooker writes “Her seat is the bosom of God, her voice the harmony of the world¹.”

In closing these remarks, the writer would add that his object will be attained, should the reader find them, in any way, useful in elucidating the scope and intention of Athetic Philosophy.

¹ “Of the Laws of Ecclesiastical Polity,” Lib. I, Cap. xvi. 8. The passage reads—“of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world : all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power : both Angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.”

APPENDICES

A.

EXAMPLE OF A THEOLOGICAL SUBJECT AS INFLUENCED BY ATHETIC PHILOSOPHY

ON FREE-WILL

In attempting the consideration of subjects relating to the Divine nature and attributes, the greatest possible reverence and caution must be observed, having regard to their illimitable magnitude, and qualities unknown to us, and the necessarily scanty data we can possibly possess; and also the finite nature of our intelligence, acting through the medium of a fluctuating machine such as the human brain: and so the position is best expressed by the words of Ecclesiastes, quoted by Hooker in a memorable passage, "He is above and we upon the earth, therefore it behoves our words to be wary and few¹."

¹ Hooker, "Ecclesiastical Polity," Lib. I, Cap. II. 2.

To form something of an idea of what is called Free-Will, it is necessary clearly to distinguish between God's knowledge and power as being diverse and distinct attributes, analogous to provinces of different essence in our economy¹. Both are absolute in perfection and unlimited in extent; but while He can control and restrain His power, it would appear that if His knowledge in any way resembles in kind our own limited degree of it, it may reverently be held that it is an uncontrollable attribute, like His perfect holiness or goodness; and so His perfect knowledge enables Him to foresee all that will occur to or be done by the individual; while His power, where He so wills, not exercised to compel, leaves the individual freedom of choice and action, as a free-agent: so while there is a perfect prevision of the ultimate result of each individual life through His absolute knowledge, so, through restraint of His power, there need be no compulsion to bring about the foreknown end; and hence the responsibility of the individual².

¹ See Postulate 2 of "Athetic Philosophy."

² Perhaps nothing shows this foreknowledge and responsibility in juxtaposition more clearly

For His own reasons, unknown to us, God has permitted evil temporarily to invade this Planet; but has provided an all-sufficient remedy and antidote, giving scope for the exercise of Free-Will in the acceptance or rejection of it, where known; while with Him must be left its application where unknown.

The mere fact of an object of belief being placed before a reasoning intelligence, with a declaration of the consequences contingent on belief or non-belief, suggests Free-Will, with its inseparable responsibility.

As regards what would appear exceptional cases mentioned in St Paul's Epistle to the Romans¹, of the judicial handing-over of certain to perdition, and of predestination to life of others, we have no data as to reasons and can form no opinion; but must rest in the assurance that "the Judge of all the earth," from whom our own ideas of justice and equity

than the terrible words—"the Son of Man indeed goeth, as it is written of Him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born." Mark xiv. 21.

¹ Romans viii and ix.

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are derived, must “do right¹”: while the general aspect of God’s mind towards us can only be perfectly expressed in His words who knew all—“God so loved the world, that He GAVE His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life².”

“Thanks be unto God for His unspeakable GIFT³.”

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B.

EXAMPLE OF HOW TWO INCOMMENSURABLES MAY OCCUPY THE SAME SPACE AT THE SAME TIME

With reference to “incommensurability,” the following observations⁴, may help to illustrate the writer’s meaning

¹ Genesis xviii. 25.

² John iii. 16.

³ 2 Cor. ix. 15.

⁴ Already mentioned in Introduction.

In considering many of the discussions of the present time, the great point seems to be to be able to regard as separate and distinct provinces those departments of the universe in its widest sense which, though constantly touching and crossing each other, are yet not commensurable in any way by us, being of different essence.

To take an example of how two different essences can occupy the same space at the same time, I shall take, say, a vessel filled with a fluid, the components of which and their properties are all definable by chemical science, and in the midst of this fluid I will conceive the various lines and proportions of a geometrical problem. It is invisible, intangible; it alters nothing in the chemicals, neither does it displace anything. You may say, if you will, it has no existence, but it is there for all that in the midst of that fluid body—if effect is evidence of existence—for I can, if I am a mathematician, reason upon and deduce results from it by an exact science. Here, then, we have two things existing together, but of different essence. You may tell me the problem has no

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relation to the fluid. I reply it may have an intimate one, for it may be actually for the purpose of determining the contents of the vessel or the quantity of the fluid, and the proportions of the problem may be inherent in the form and capacity of the vessel.

So, then, the spiritual and the material coexist together without commingling; their essence is different; they belong to different provinces; they are incommensurable.

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